[Banana/ Village]

structured. The type of house a Terena will build depends on his financial resources as well as his social prestige and the type may vary from a grass hut to a painted adobe house with a tile roof. All Terena houses, even when they are made of dried grass, are of the Brazilian pattern, that is, rectangular with a gable roof. A house generally has two rooms, with a lean-to kitchen in the rear. Each room usually has one window without glass which can be closed for the night by a shutter. There are usually a front and a back door. The floors are always of beaten earth.

As the village is laid out in rectangular blocks the houses form a regular pattern facing the streets, with gardens and orchards in the rear. The few Terena stores imitate the stores in Taunay by painting "Casa (and name of owner)" over the doorway. In some cases adobe houses are whitewashed inside. A few dabs of yellow or red paint cover the underlying whitewash.

A study of house types on the basis of building material and the presence or absence of paint gives the following distribution for the 86 buildings in the village:

Type:	Number
(1) Mud and wattle with thatched roof	22
(2) Adobe with thatched roof	19
(3) Painted adobe with tile roof	14
(4) Palisade walls with thatched roof	9
(5) Painted adobe with thatched roof	8
(6) Painted brick with tile roof	8
(7) All grass on bamboo frame	3
(8) Mud and wattle with tile roof	1
(9) Painted brick with thatched roof	1

Upon entering a Terena house one is immediately aware of the scarcity of furniture. Only the best houses have a table made from rough hand-sawn planks. It appears that the table is more for show than for use, as the Terena eat around the cooking fire at the back of the house. The best houses also have one or two rough wooden benches or a chair or two made from box lumber. Almost every house has a low platform bed resting on forked stakes driven into the ground for the owner and his wife. Other occupants sleep in home-made hammocks, which during the day are hung against the wall. In several of the houses regular spring beds with mattresses are found. For covers the Terena use a single cotton or light woolen blanket. Blankets are not an important item, for during

178 cont. / [Passarinho, Moreira, and União]

621 and so close to them has the city come, by virtue of natural
[62] development and expansion. Nowadays, Passarinho and Moreira number, respectively, 109 and 130 inhabitants, who make up a relatively homogeneous population consisting largely of Terena Indians (who identify themselves as "pure"), mestizos, and an occasional neo-Brazilian.

439 The means of communication of these aldeas connect
• 381 them with Miranda by a small road, at the entry of which
[491] there is a "bolicho" (141) that supplies the Indians with hard-

[104]

141. "Bolicho" is a regional term applied to the small roadside stores that have in stock all kinds of merchandise, from food to cloth and iron tools.

648 ware and drinks. The native post, located in Passarinho, has
439 not been in operation for many years; suffice it to say that
381 the last man in charge of it was the owner of that "bolicho" and never lived in the aldea or duly attended to it: on the contrary, he made use of his position to improve his business, at the cost of the exploitation of the Indians and civilizados thereabout. (142) This road connects Passarinho with Moreira,

142. To give an idea of the role that was played by this individual in the native community, it is enough to say that at the time of our visit to those aldeas, no one knew him as the post superintendent, but he was rather well known as "the bolicheiro." Aside from

178 cont. / [Passarinho, Moreira, and União]

being a federal deputy and "bolicheiro," he had obtained the post of "delegado de quarteirão" of the município of Miranda; it is said of him that it was common to find in his "bolicho" firearms taken at night from ill-advised people who went up the road with weapons; and as delegado, he did not hesitate to arrest and order a beating for those Indians who for one reason or another had a disagreement with him.

This road connects Passarinho with Moreira, the latter being quite close to the União local group--which results in rather intensive contact between these three aldeas.

União is a special case. It originated in 1946, as the result of a disagreement in Bananal aldea, (143) which led to

143. For details on the matter, see pp. 121-122.

the departure of the two principal Protestant leaders of the community, who, with their families, went on to occupy a 73-hectare lot which they had acquired. The son of the principal leader, Patrício Lily or Wollily--the present leader of the small União community--, told us that on November 20 /79/ of that year, the families settled on those lands and there founded, months later, in 1947, the "Escola Evangélica União." In 1948, the informant went to study at the "Instituto Bíblico Eduardo Lany" in Minas Gerais, where he remained for four years, three of them in the regular course to become an evangelist and one year devoted to a rural-teacher course.

[Lalima]

/82 cont./

361 group of seven dwellings situated near Barreiro stream, on the
621 boundaries of the reservation, in an area of campos utilized for
233 cattle-raising by the Serviço de Proteção aos Índios and by the Indians themselves.

361 As for the production areas of the community, it can be
311 said that three-fifths of the reservation consist of winter pastures and "second-growth" campos for cattle-raising. The remainder
233 is used for buildings and farm plots. As can be seen, Lalima is
241 characterized by being an aldea tied to pastoral activity, in
464 spite of /the fact that most of the Indians work on/ their farm plots and at the extraction of angico bark on the fazendas of
[422] the município. Very few families own cattle, and only a small number of men are called upon to work with the post stock-raising.

491 Lalima's chief means of communication with the outside are two roads; one, 48 kilometers long, that goes to Miranda, and another, about four kilometers long, that connects the
[366] aldea to Pôrto Lalima, on the Miranda River. Each of these
[439] roads has, at points favorable to trade with the Indians, a "bolicho" that supplies--at prices much higher than in Miranda--
489 varied merchandise to its population. The nonexistence of frequent and inexpensive boats to Miranda makes the most common means of access to the city the long road, which is
[161] usually traveled on foot. This seems to be the factor most conducive to the constant immigration of Terêna Indians to the
162 aldeas close to the city, as referred to earlier. Among the tribal contingents that increased the population of Lalima, the most important are the Kinikinâu and the Terêna; and everything indicates that while the former remained in Lalima, the latter was the one that became the group to show the greater mobility.

[Buriti]

/95 cont./

872 invited to teach; but this was unsuccessful: the "teacher" had
875 the pupils sing religious hymns, incurring sharp criticism from
the post superintendent, who could not permit the S. P. I.
school to have a religious content, whether Catholic or
177 Protestant. Aside from these foci of culture change, that is, the
schools, the post itself, the mission, and the Catholic padres
who occasionally visit Buriti, we have the neighboring fazendas
464 and the "bolichos." As for the fazendas, it should be noted
648 that when we passed through Água Azul we did not find a single
adult male in the community; they were all working on the
fazendas and were to return to the aldea only at the end of the
366 day. And concerning the "bolichos," we found four of them
491 at the head of four of the roads that connect the reservation
797 with the outside; on the fifth road, the Evangelical mission
already referred to was situated. Thus, of the five means of
access to the native community, four are controlled by "bolichos"
and one by missionaries.

648 But the relations of the aldea are not limited to the
"bolichos" and to the mission referred to. Four leagues from
Buriti there is the town of Sidrolândia, with a few business
houses, a pharmacy, the prefecture, and a modest boarding
house. Between Sidrolândia and Buriti, one league from the
latter, there is a small settlement of neo-Brazilians called
Barro Prêto /"black clay"/, probably because of the great
dampness of its soil, which is quite dark and good for farming.
[439] The Indians of the community maintain regular contacts with
Barro Prêto and with Sidrolândia, only not trading with them
because of the insufficient production of goods on the reserva-
[252] tion. It should be borne in mind that the chief product in
Buriti is manioc flour, which nevertheless is not put out in
quantities larger than necessary for internal consumption.
464 Buriti is one of the communities most dependent on the regional
648 labor market; the large numbers of cattle in the aldea do not
[233] belong to the Indians but to the Serviço de Proteção aos Índios,
which naturally does not require more than five peons to care

/96 cont./ [Francisco Horta]

Among the agents of culture change of the Terêna and Kaiwá communities, we note the Francisco Horta Native Post, built in 1924-25, along with its school, whose teacher is now a woman missionary from the neighboring "Missão Evangélica Caiuá"; the Protestant mission itself, with its well-equipped infirmary, nursery for orphan children, church, and school, all of these annexes being situated on a land plot next to the entrance of the reservation; several "bolichos" situated on the chief ways of access to the aldea; the fazendas of the region, characterized by the maté industry, with Paraguayans and Kaiwá Indians from Francisco Horta /97/ working on its extraction; and naturally, the city of Dourados, which is only five kilometers away.

As a result of the persistent work of the missionaries, nearly all of the Terêna community call themselves Protestants. On the other hand, the infrequent visits of the Catholic padres of Dourados to the reservation are not sufficient to attract the Kaiwá, whose religious vitality, so well analyzed by Schaden (155)

155. Cf. Egon Schaden, 1954:159-170.

keeps them attached to their own traditions. And as a result of the Protestant proselytism, one notes in Francisco Horta--as in the other indigenous communities where "Believers" have settled--a certain social tension, manifested in the discrimination of non-Protestant individuals toward those who call themselves "Believers," whether Terêna or Kaiwá Indians. From what we were able to ascertain during our stay at the mission--where we were for five days--, the religious bonds were stronger among the Terêna and Kaiwá than the tribal bonds; that is, all of the "Believers," without consideration of tribal or ethnic origin, were united against those who did not profess the same creed.